Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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JANUARY 1 . 1941

METHODIST STRATEGY VINDICATED
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Jan 42
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The Year in Religion

WINFRED ERNEST GARRISON

What has the world done to religion in a year when militant secularism has been rampant if not triumphant, and what has religion been able to do in such a world?

For one thing, myriads of people who ordinarily do not give much thought to religion have been compelled to ask themselves what a whole world would be like in which the guidance and restraints of religion were as completely renounced as they have been by the ruling forces in the nations that now seek to dominate it. The barbarians whose incursion destroyed the Roman Empire had already been Christianized, after a fashion. The neo-paganism of the present barbarian invasion defies both Christian faith and Christian morality. In doing so, it has reminded even those who are habitually indifferent to religion that the Christian manner of life and thought, with all its imperfections in practise, is in large measure identical with what they have cherished as the elementary decencies of civilized life.

There is little tendency among thoughtful people at present to blame religion for not having prevented the war. Far more general is the opinion that the fault lies with humanity for having given too little heed to those values which religion exalts. But while it would be stupid to make "religion" the culprit, as though it were a person or corporation, the organized exponents of religion—that is, the churches—cannot be held guiltless of an unwarranted complacency in the presence of evils which have given the aggressors their excuse. Thoughtful churchmen realize this, and their mood is not one of self-righteousness. The note of penitence is often sounded.

Defend Freedom of Conscience

The Federal Council of Churches has declared that it is the duty of the churches in war time to defend freedom of conscience and the rights both of those who conscientiously object to military service and of those who conscientiously engage in it, to stand for an ultimate peace with justice for all, and to keep unbroken the fellowship of Christians across the battle-lines.

On the whole, the temptation to conceive of the European conflict as a "holy war" has been generally resisted, though that has not been easy in view of the vast preponderance of American sympathy with the allies as long as there were any allies, with Britain thereafter, and with the subjected peoples.

There has been relatively little pulpit propaganda for American entrance into the war, though a few conspicuous churchmen—Bishop James Cannon, Jr., for example—have taken that position. Some, while not explicitly demanding that we send an army overseas, make Britain's cause so unreservedly our own that their expressions of adherence to it lack little of being a call to arms. These, however, are the voices of individuals, not of churches.

It is not easy to measure accurately the effect of world conditions on the volume and intensity of pacifist sentiment in the churches. In England, Canada, and the United States it had grown to vast proportions before the war. Some British pacifists have rationalized their support of *this* war, but more than 52,000 British conscripts have made their declarations as conscientious objectors. In Great Britain, as in the United States, the number of new members of the Fellowship of Reconciliation, a religious pacifist organization, has been greater in 1940 than in any previous year. The "witness against war," issued by a large group of ministers of the United Church of Canada soon after the war broke out, at first evoked threats of both civil and ecclesiastical action; but the church's committee questioned only the propriety of publishing such a statement, not the right of the signatories to hold the opinions expressed in it; and the civil authorities found no ground for objection to it.

The ranks of pacifists in the United States have suffered some notable casualties, but not many. Several of the larger denominations which are not predominantly pacifist in sentiment—including Methodists, Northern Baptists, Congregationalists, Disciples, and Episcopalians—have provided opportunity for conscientious objectors to register so that they may have the same claim to exemption from war service that is generally accorded to Quakers. About fifty ministers, including many in the foremost rank of leadership, have constituted themselves the nucleus of a "Covenant of Peace Group."

The Selective Service Act provides alternative forms of service for those who have religious scruples against participation in war. Ministers, priests, and theological students are exempt from the draft. The Roman Catholic Church played an important part in obtaining this provision. The religious interests of the men now being inducted into the new army are to be cared for exclusively by chaplains. Representatives of the Y. M. C. A., Knights of Columbus, Salvation Army, etc., are not to be admitted to the camps at present.

Religious opinion was divided on the conscription bill. Before it became a law, there was much opposition to it by individuals and by the religious press. After its enactment, thought turned to methods of making it best serve the desired ends and the welfare of the men called into the service. Bishop William T. Manning of New York was enthusiastic for conscription even before the measure was passed. But when the President read messages from Protestant, Catholic, and Jewish leaders, at the ceremony which preceded the drawing of numbers, the response from the president of the Federal Council of Churches was a loyal but guarded assurance of cooperation for the welfare of the nation and the men summoned to service.

Missions Face Problems

Foreign missions throughout the world have faced unprecedented problems. Funds have been reduced, personnel has been depleted, war measures and the ravages of war have unsettled the conditions of life on mission fields. For example: German missionaries in India are interned; French missionaries and members of administrative staffs have been called into the army; missions conducted by Norwegian, Danish, Belgian, and Dutch societies are left without support; in war-torn China, missionaries have continued their heroic work at peril of their lives; Japanese Christian leaders see their congregations drawn into the national religion and Christianity regimented into the service of the "new order in Asia." But the task remains and determination is undiminished.

A foreign missions conference held in New York, with the President of the United States and the Queen of the Netherlands among its speakers, broadcast the message that peace cannot return

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ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXIX ★ BOSTON, *Wednesday, January* 1, 1941 ★ NUMBER 1

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OF RELIGION

What Does the New Year Offer?

OPPORTUNITIES OPEN TO ALL

R. EMORY BEETHAM

The New Year will not likely be all sunshine. We may expect some shadows, even clouds. The year will offer trials to all, disappointments to many, and death to some. Sickness, hardship, suffering, and want may strike many of us. And we shall all be tempted and tried.

But the chief concern is, How shall we meet difficulties, how shall we face the foe? Paul assures us that we may be "more than conquerors"—easy winners—"through him that loved us." And Browning would meet the foe "breast forward" and "greet the unseen with a cheer."

It was a deep-seeing pastor who wished his members this happy New Year: "God make your year a happy one: Not by shielding you from sorrow and pain, but by strengthening you to bear it if it comes. Not by making your path easy, but by making you sturdy enough to tread any path. Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows. Not by keeping you from battle, but by bringing you off every field victorious through Christ."

Turning to a brighter aspect, the New Year offers opportunities to enrich our minds, improve our talents, and cultivate a taste for the good things of life. Half an hour a day would take one through the New Testament in a month. It would give one mastery of ten good books in a year, and that would make a new man or woman of any of us. Ignorance is one of the chief curses of the race, and what an opportunity the New Year presents!

To improve one's taste has far-reaching implications, for taste determines character. Tell me what you like and I'll tell you what you are. I can read your character by following you down street and noting the windows you stop to admire. I know your tastes by the pictures in your home. The magazines you read, the radio programs you like are more revealing than a mirror. When you pass judgment on a play, a painting, a sermon, or a hymn you pass judgment on yourself. Your taste is yourself. It is the deep measure of personality.

It is a sad commentary on one's character to find that one prefers doggerel to Dante, jazz to Bach, gospel songs to hymns, Edgar Guest to Robert Browning. What would you think of a person who found fault with Hofmann's "Christ Among the Doctors" or da Vinci's "Last Supper"?

But, happily for all of us, our tastes can be improved and a good taste can be developed. By thought and care and effort and study, we can learn to love the best in art and music and poetry and nature, and we can lift ourselves to appreciate noble people and to love the loftiest souls. and to enjoy fellowship with God. This New Year affords us this opportunity.

The New Year will give us a chance to put into practise some of the ideals we have been cherishing through the years. We may have been keeping our religion in a vacuum and almost smothered it to death. It must have air. It must have application to life. It must concrete itself in deeds. The Sermon on the Mount is good, but it must be lived. It is ideal, but not a mere ideal. It must find expression in life—in business, in society, in politics, in all the affairs of the world.

This New Year will afford us a chance to practise the Golden Rule, a chance to forgive one another, to make peace, to share the gospel with others, and to give of our substance as we have been blessed.

Our giving, for instance, has been niggardly, with a few glorious exceptions. We are selfish, and to that extent unchristian. We hardly know the meaning of stewardship. Tithing is a joke to most of us. And "missions" is foolishness—in spite of the Great Command!

We cry for "a thousand tongues to sing my great Redeemer's praise" and give ten cents a week to proclaim the gospel both at home and abroad. We sing,

> "Take my silver and my gold;
> Not a mite would I withhold,"

and give nothing—many of us—to fulfil His command to preach the gospel to all nations.

These hymns should not be sung unless we mean what we say. They become mockery, otherwise. And here is another song that should be prohibited: "I love to tell the story of Jesus and His love." We sing it lustily, but don't

mean it. We don't even invite a neighbor to come to church.

One person in every three throughout the world and forty-eight per cent of the population of the United States are Christians—if we call church members Christians. If we each brought one person to Christ in a year! And yet in a city of 12,000, not far from Boston, on a good Sunday to attend, only 885 persons were present in all nine churches—both Protestant and Catholic.

What an opportunity the year 1941 will afford us in our church, in our city, in our nation to bring our neighbors and friends and fellow citizens into the church of Christ!

This New Year may give us a chance to put into operation our ideas of fulfilling the angels' song about "Peace on earth and good will among men." The world is in turmoil. The Orient is a slaughter-house and Europe is a shambles. With the last terrible war hardly out of our minds and still horribly vivid in the memories of some of us, we are becoming rapidly involved in another conflict that may exterminate nations and even destroy our present civilization.

This year 1941, by every method of influence that we may each bring to bear, should arouse us to work for peace among the nations and to use every vestige of influence that we can command to keep America from war. The New Year offers us an opportunity to create such a demand for peace that it cannot be denied or withstood. Let us think peace, talk peace, make peace.

"Blessed are the peace*makers*:
For they shall be called sons of God."

CHRISTIANITY IN EUROPE

GUY EMERY SHIPLER, JR.

Little news of the fate of Christianity on the continent of Europe has trickled through the censorship barriers—both enforced and voluntary—to enlighten interested churchmen in the United States. No doubt more would reach the ears of Americans if experience had not taught those who work for the victims of religious oppression that it is all too easy to write an innocent person into a concentration camp.

In spite of this danger, Dr. Adolf Keller, one of the world's foremost theologians and for the last eighteen years director of the Central Bureau for Interchurch Aid, which was set up partly by the Federal Council of Churches, with headquarters in Geneva, Switzerland, was able to give a picture of the part the church is playing in the war. Dr. Keller, in the United States on a brief visit, gave an interview to the writer on the basis of what he has seen himself of Christianity at work during the current war.

Dr. Keller's most important reassurance was that "the fellowship of the churches has not been broken by the war." This is borne out by his report of Christian work among prisoners of war. Since the outbreak of hostilities the Universal Christian Council in Geneva has been sending ministers into camps to look after the welfare of the prisoners. It sent a French-speaking minister, Professor Courvoisier, to Berlin to ask permission to send ministers to Germany's 150 prison camps. The German Government's consent to the request included permission to distribute Bibles, which had been printed by the American Bible Society in Geneva in the German language.

The fact that such wide activity is allowed in Germany is interesting in itself, but even more so is this: it is conservatively estimated that 30,000,000 French people have no church affiliation—in spite of traditional belief. Since the great majority of war prisoners in German camps are French, it is safe to assume that many Frenchmen are now receiving spiritual training for the first time in their lives—and in the heart of Nazi Germany!

"The Y. M. C. A.," said Dr. Keller, "does social work in the camps; the Universal Christian Council does spiritual work." Germans, of course, receive similar spiritual attention in British prison camps.

A second activity is help to suffering churches through the Central Bureau for Interchurch Aid. "We sent help to the church in Finland," said Dr. Keller, and he added that Switzerland alone raised 200,000 francs for this purpose. This work consists of helping to rebuild congregations and to reestablish its regular work. Similar aid goes to unoccupied France, the money being received at Nimes, now the center of French Protestantism, whence it is distributed to help suffering churches pay the pastors' salaries and maintain theological faculties in Montpellier and Paris. The Parisian faculty is the Russian Orthodox Seminary, which the Central Bureau kept going by an emergency budget from November, 1939, until February, when American aid began coming again. For this life-saving measure Dr. Keller was made an honorary member of the academy. What such aid must mean to Christian workers in war-torn countries is shown in a message received recently by Dr. Keller from a clergyman in France. It said: "We are on the bottom of the abyss, and yet we have courage and faith to rebuild a church which has been torn asunder."

Belgian and Roumanian Protestants receive food packages as well as money—and both arrive at their proper destination. The Ukrainian Evangelical Movement in Polish Ukraine hears from the Central Bureau in this fashion, and food packages go regularly to the families of persecuted priests in Russia. This, too, arrives.

When one considers the tremendous difficulties people and organizations of great influence have in accomplishing anything on the European continent these days, especially transportation, one cannot help but marvel at these accomplishments of the Christian church. It is a vivid commentary on the power and influence of Christianity in a non-Christian atmosphere.

Dr. Keller, a distinguished-looking man with a graying goatee and mustache, speaks an excellent brand of English. His ministry has been almost entirely in Geneva, where he was once pastor of John Calvin's church, and where he had as his associate Karl Barth. The author of half a dozen outstanding books, Dr. Keller has been received by most of the major monarchs and other leaders of Europe, and has had interviews with such personages as the Pope and Mussolini. When he was a professor at the University of Zurich, the theologian worked with Jung on his psychoanalysis experiments. It was Keller who developed the words "introvert" and "extrovert" which Jung used so extensively.

Another activity of Christians in Europe is care of the thousands upon thousands of Christian refugees and fugitives. Dr. Keller finds the aid in their behalf "an expression of the ecumenical mind." The Swiss Committee for Christian Refugees raised $65,000—a sum equal to eight or nine million dollars in America, if proportionate populations are considered.

Speaking of the refugees, Dr. Keller said, "This is a great tragedy. These people would be isolated if the Christian church did not come into the work of love and charity."

Out beyond the tremendous task of meeting present emergencies such as these, the Christian churches are carry-

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Five Unexpected Days in Japan

A METHODIST BISHOP FROM CHINA RECORDS HIS IMPRESSIONS

RALPH A. WARD

The S. S. "President Coolidge" brought me to Shanghai from Kobe, Japan, yesterday (October 23). It had been necessary to transship in Japan since the "President Pierce" went directly from Kobe to Hongkong without calling in Shanghai, which was my immediate destination. This gave me five unexpected days in Japan. And they were very instructive.

Most categorical reports at a distance from Japan need to be taken with reservations. The internal situation is too complicated. Too much is in flux. There are violently contending forces, due to long-time internal developments as well as the effects of three years of the Sino-Japanese war, Japanese entanglements in the war in Europe, and American steps to offset further serious anti-American attacks by the extreme Japanese military factions.

The most featured and forceful recent international event in Japan is the call of the American State Department for the evacuation of American women and children from the Japanese Empire and those parts of the Asiatic mainland occupied or threatened by the Japanese war machine.

It is unprecedented in Japanese-American relations. Such evacuations are a common practise of the Japanese military when they are about to strike a war blow. The Japanese people have long assumed cordial trade relations between Japan and America. A sudden break in those relations is ominous, not to say disheartening, to the masses who, by rigorous military censorship, are largely kept in ignorance of Japan's true position among the nations.

Japan's foreign trade, on which her modern economy has been so largely dependent, is limited now by the war chiefly to ports under the flags of America and Great Britain, the South, Central, and North American countries, and trade lanes which they control.

The economic meanings to Japan from a strong common Anglo-American restriction on what is left of Japan's foreign trade would be more effective, and more humane, than open warfare. "Anglo-American" in this case means British and the American hemisphere, since the nations of North and South and Central America have, by far-sighted policies of recent years, been drawn closer together for common action. Our State Department has been very wise in the steps of these years.

We all have known that the extreme war faction in Japan might suddenly decide to take on some stronger nation in war rather than suffer final humiliation and dispossession at home because of their abortive war in China. Of course that possibility still exists. It is an ancient Japanese mark of heroism to rush to death on the sword of an enemy whom you know you cannot defeat. And the evacuation of Americans from areas menaced by Japan is a precautionary step against that possibility.

Many more hundreds of thousands of Japanese are living in the Anglo-American countries and given very free privileges in those countries than the combined people of those countries living in Japan. Those privileges have been by no means reciprocal. Japanese abroad are given much more opportunity than foreigners in Japan. Foreign business and foreign residents in Japan are very much hampered. Indeed, their business interests have been practically put on the rocks.

There is frantic attempt by the Japanese war elements to shut out all foreign infiltration of facts and ideas and spirit which might increase internal opposition to their war ambitions and to war control of every internal factor, industrial, financial, commercial, and cultural. Habitual secretiveness and suspicion add to internal attitudes toward foreigners in Japan, besides being a source of constant petty and more serious irritations.

Three years of unsuccessful Japanese attacks on China, together with international realignments occasioned by the war in Europe, have strained Japanese economic and cultural life. The details are many. One must not expect revolution and break-up within Japan after the usual pattern of Occidental nations or of China.

Japanese civilization is different. But humanity is essentially the same in all countries. Despite terrible censorship and espionage, the leaven for human betterment is effectively at work within Japan. The Japanese attempt to put a modern parallel of the ancient "Chinese wall" around her people must, at the long end, fail. But for the present that part of human progress in Japan must wait.

For the Christian church in Japan, all of this is an important background.

Over a year ago, Christianity was officially recorded as one of the three national religions of Japan—Buddhism, Shintoism, and Christianity. That meant recognition, some measure of protection, but also more definite control. It also fitted into the totalitarian structure.

Partly, at least, because of Japan's Axis relations to Italy, —and Rome,—this step has not much affected Roman Catholic work in Japan. Protestant churches have more exclusive relations to churches in Anglo-American democratic countries. So present Christian difficulties in Japan are chiefly for Protestant Christians.

Protestant missionaries have long urged self-direction and self-support of Japanese churches. So have leading Japanese Christians. So have ardent Japanese nationalists. So does the Japanese Government. These varying influences now converge under the dramatic influence of Japan's new international complications and war-time pressure from without. Thus recent events for the Protestant churches in Japan are dramatic, not to say tragic—and, may I add, are easily misinterpreted at a distance.

There is an easy assumption that foreign missionary help has not been appreciated. That is not true. Missionaries in Japan are loved and trusted by their Japanese Christian associates. And their presence is gratefully desired. But in some places their presence just now is an embarrassment to Japanese Christians and local churches. When nervous militarists are fearful of Anglo-American sympathies from within and Anglo-American pressure from without, the American missionary resident in Japan is easily under suspicion as an agent of his country—a "fifth columnist," which, of course, he is not.

Still, in the long run, this is only a temporary situation. Many Japanese have the balance and vision to want to pre-

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Toward a "Happy New Year"

These are the days wherein countless wishes for a "Happy New Year" are being extended and accepted. Yet how many of us who are thus expressing these greetings have paused to measure them? What does it mean to be "happy" or to possess "happiness"? Two of the more recent arrivals on the "new book shelf" have immediate bearings on this subject.

The first of these is Alan W. Watts's "The Meaning of Happiness."* Mr. Watts is known particularly as a student of psychology and the religions of the East. In this book, his third, he does not try to tell us *how* to be happy. In fact, he does not attempt to offer any disciplines or regimens whereby the individual may reorganize his life. Instead, he offers us the rich findings of psychology, religion, and the Oriental faiths in order that we may the more fully understand ourselves and the nature of that freedom which is ours. It is at once clear that this study is altogether different from the majority of such texts, whose aim is usually that of helping people to overcome either external circumstances or inner maladjustments. "The Meaning of Happiness" is a commendable adventure in the field of self-understanding.

Quite apart from this exposition is Hornell Hart's "Chart for Happiness."† The kernel of this volume is the author's conviction that happiness and unhappiness can be measured as truly as intelligence and heartbeats. The second section of his work is devoted to the Euphorimeter and to Diagnostic tests whereby the reader may analyze his satisfactions and his anguish. As a necessary introduction to the work of self-measurement, Dr. Hart discusses in the opening section the essentials of human happiness—play and work, love and home, physical well-being, social attitudes, and religion.

"Chart for Happiness" is a most unusual volume. It contains a wealth of practical and common-sense suggestions toward getting the utmost values from the passing days and years. The use of a Euphorimeter for gaging one's quota of contentment may seem at first a bit fantastic. But it may be remembered that this device has been subjected to ten years of experimentation in such universities as Wesleyan, Columbia, Stanford, and Duke. Behind these procedures is the enthusiasm of the author, a man of remarkable balance, a Quaker in religion, proficient in various fields of endeavor, and whose one purpose is that of aiding people to the most enduring joys.

*THE MEANING OF HAPPINESS. By Alan W. Watts. Harper & Brothers: New York. Price, $2.50.

†CHART FOR HAPPINESS. By Hornell Hart. The Macmillan Company: New York. Price, $2.

World Service Slump

A recent communication from Dr. Orrin W. Auman, treasurer of the General Commission on World Service and Finance, brings the information that there has been a drop of $481,000 in World Service contributions for the first six months of the present fiscal year as compared with the same period last year. "This decrease in funds received up to November 30 will be truly alarming should it continue proportionately during the second six months of the year," Dr. Auman states. "At such a rate, our World Service giving would decline nearly one million dollars in this first year of operation as a united church."

A partial explanation of the decline, the treasurer believes, may be the confusion that has attended the inauguration of the new financial plan, which has necessitated certain changes in the manner of remitting World Service funds, particularly in the former Methodist Episcopal churches. "Nothing short of disaster," says Dr. Auman, "would attend the general work of the church if this deficit were allowed to stand."

Please!

Quite a number of those who ordered consignments of the special Missions Number of ZIONS HERALD have not yet sent checks in payment. The delay is doubtless due to the rush of the holiday season, but we hope that those ministers whose bills still remain unpaid will attend to the matter promptly, since the Missions Number cost approximately $2500 and this account, which includes such items as composition, printing, paper stock, halftones, mailing, express, and overtime, should be closed. It is now more than thirty days since the publication of the Missions Number, and all publication obligations must be met at once. If your package of HERALDS or the bill for them has not been received, please notify us. If there has been no slip, we should appreciate a prompt settlement of the bill according to the terms of the postcard order, at ten cents a copy.

METHODIST STRATEGY VINDICATED

As far back in Methodist history as the General Conference of 1872, the Committee on Missions made a report which set forth two possible policies in the development of the church beyond the seas. One envisioned "a continued unity of the Methodist Episcopal Church," interpreted to mean "a universal Methodist Episcopal Church," probably with a minimum of autonomy provided for its various fields; the other raised the question of "the separation of our mission work from its intimate relation to the church." These two ideas of closer integration and of larger autonomy in administration, episcopal supervision, and the relationship of missionaries and nationals to the "sending church" continued to receive increasing attention during the ensuing years. From the angle of episcopacy, the necessity of missionary bishops kept growing upon the church. The Liberia Conference was permitted to elect one of its elders as a bishop to be consecrated in the United States. Special visitations of bishops from the United States to foreign fields represented another method of supervision. In 1884 for the first time a General Conference elected a missionary bishop.

Meanwhile, the foreign field itself was grappling with the problem of episcopal supervision and also with that of administration in general. Finally, in India in 1879 a proposal was made for the holding of a joint session of the North India and South India Conferences "at which could be discussed the practicability of organizing a Delegated Conference which might consider matters of general interest to both Conferences." The plan was carried through and a resolution dealing with the "Delegated Conference" was sent to the General Conference of 1880. The time, however, was not yet ripe for the birth of "a General Conference in embryo," as Bishop James M. Thoburn called the new form of conference. But in 1884 the "Delegated Conference" was authorized under the name "Central Conference."

During the next forty-four years the Central Conference idea underwent a series of modifications and developments, and demonstrated its value particularly in India. During this period also, the Central Conference was from time to time granted larger powers. It was not until the General Conference of 1928, however, that comprehensive Central Conference legislation, covering nine full pages of the General Conference Journal, was enacted. This legislation gave real functioning power to the Central Conference, and larger and more vital autonomy to the foreign fields of the church. The distinguishing departure of the new legislation lay in its provision for the election of bishops by Central Conferences, implemented by a series of enabling acts which "represented the most radical venture in providing episcopal supervision that the Methodist Church ever set out upon." Since 1928, a number of bishops have been elected by Central Conferences, and the legislation upon the general subject has been reviewed, clarified, and amended in the interest of larger efficiency. Testimony from all fields goes to show that the system of Central Conferences is working admirably.

Who, however, could have forecast in 1928 that administration through Central Conferences, which twelve years ago seemed clearly to afford a very desirable method of furnishing greater autonomy to foreign fields while at the same time preserving the larger unity of the church, would in 1940 demonstrate so arrestingly its far-reaching strategy in a world now tragically divided to the point where communications between nations have been almost completely broken down? Take Germany, for instance. Cut off by the war, Methodism in that country continues to function. Its Central Conference met recently and elected a bishop. As this editorial is being put into type, the Central Conference of Southern Asia, called to convene in Delhi, India, on December 28, in a land that is increasingly being isolated from the rest of the world, is doubtless in session and about to address itself to the task of electing two new bishops. The China Central Conference, called to meet next April in the midst of the confusion and chaos of war, has an enabling act giving it power to elect three bishops. In all these countries, Methodism now has the legislation, the power, and the machinery of organization to go forward not only by electing bishops but also by officially and legally implementing its plans and programs in other respects, whatever happens, without having to wait for instructions or grants of power from distant America.

As a striking illustration of the value of the larger autonomy granted through Central Conference legislation, and also of the vitality of the younger churches of Methodism in their new self-direction, it is significant that the first up-to-date book, so far as we know, devoted solely to the discussion of Methodism's unique system of administration in foreign fields should be printed in China and sent to the United States. A copy of "The Central Conference of the Methodist Episcopal Church,"* printed in Foochow, has just been received at the HERALD office. Says the author, Dr. Harry Wescott Worley, a missionary in Foochow, in a letter to the editor:

> When we got under way, the partial blockade of the South China coast had been effective enough to make

*THE CENTRAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH. By Harry Wescott Worley. The Christian Herald Mission Press: Foochow, China.

foreign paper absolutely prohibitive in price, so we did the printing on Chinese hand-made paper. When the printing was finished, the blockade had been tightened enough to make the possibility of even one bound copy of the book getting through the mails highly improbable. Mail is received, and first-class mail nearly always gets through. But if, in the process of transportation, difficulties are encountered, second-class mail is just abandoned. So I am sending you two copies of the book—one a bound copy, and the other an unbound copy in twelve large envelopes, sealed and posted as first-class mail. I hope both copies reach you, but have more hopes that the unbound copy will weather the storms.

The complete unbound copy is before us as we write. The bound copy has not yet been received at the HERALD office.

Dr. Worley's book was written while he was on furlough in the United States, as a dissertation for the degree of doctor of philosophy at Yale University, where its author made a signal record for high scholarship. The volume shows the results of wide and careful research, and will take its place as the authentic reference work on Central Conferences. With the appendix and bibliography, it covers 389 pages.

Dr. Worley begins with a rich and comprehensive introduction which gives the background for an understanding of the emergence of the Central Conference idea. Chapter II deals with the origin of the Central Conference; Chapter III, with "Progressive Grants of Power." A chapter each is given to the Central Conference of Southern Asia and the Central Conference of Eastern Asia. Then follows a discussion of the other Central Conferences, and finally an illuminating chapter on the "Dependence of the Plan of Union on the Central Conference." In masterly fashion, the author gives us, at the close of his book, a satisfying "Summary and Conclusion" in which, among other things, he says:

Since it has not yet been conclusively proved that to organize all the followers of Jesus into national churches is the best way of bringing in the kingdom, other possible avenues of approach ought to be scrutinized. This year has seen glaring examples of national churches prostituted for the advance of unjustifiable nationalism. This study has shown that the Central Conference provides an opportunity for the expression of a worthy sense of national unity and the adoption of nation-wide programs of evangelism and religious education. That these desirable results may be secured within an organic world-church, and so provide an experiment in another approach to kingdom-building is a fact which should be given the most careful examination.

Every wide-awake Methodist should own a copy of "The Central Conference of the Methodist Episcopal Church." On account of war conditions, it may be difficult to purchase this important book, but we would suggest that any reader desiring a copy send his order direct to Dr. Worley, in care of the Methodist Mission, Foochow, China, instructing him to send an unbound copy with bill. Payment of the bill can then be made by check to his account at the Board of Missions and Church Extension, 150 Fifth Avenue, New York.

Hasty Judgments

An amazing expression of hasty judgments, to sa nothing of intolerance, has been stimulated by th article "A Layman Speaks Out" which appeared i the HERALD of December 18 under the pen-nam "Pendleton Vasey." Strangely enough, the harsh crit icisms have come entirely from absolute pacifists. Say one of our readers:

It looks, Brother Vasey, as if the pacifists, after all, are the sensible, the patriotic, and the Christian people. Better think, and pray, before you "speak out" again.

Another declares:

Incidentally, he [Pendleton Vasey] does not speak out his name; but cloaks his irrational attack under a pseudonym, a thing which those he accuses of "cowardly, un-American pacifism" never do.

Still another subscriber says:

I have read "A Layman Speaks Out" with sorrow. I am sorry that such an article could get into a *Christian* paper! To me, it is like unto Judas betraying his Master. Or, it would be like Hitler permitting someone who believed in democracy to write a critical letter giving advice and instructions as to what his policy should be.

It seems terrible to me that the church of Christ should have to continue to be the victim of a policy that Hitler has developed to its highest political significance—the Fifth Column!

This writer instructs us to stop his paper.

One subscriber, immediately after reading "A Layman Speaks Out," sent us a reply and wrote:

I note that Pendleton Vasey is a *nom de guerre*. I will fight under my own name.

But a few days later he sent a follow-up letter withdrawing his article. His second communication is inspiring in its expression of sensitiveness of conscience and love of fair play. In it he says:

I do not relish the role of swatting the first layman who pops up his head. And then on a little reflection, the non-violent position is scarcely one of those things we could ask the layman to understand on the basis of general reading.

In the interest of justice and tolerance, it should be said that the request of the writer of "A Layman Speaks Out" for a *nom de plume* must not, we believe, be interpreted as an act of cowardice on his part. He hoped, we understand, that by employing anonymity he might protect his pastor, who is an absolute pacifist, from any undue criticism that might ensue as a result of the publication of the article.

That any honest and dignified discussion upon any subject having to do with the Christian religion should be shut out of the HERALD on the ground that it does not reflect the opinion of some individual or group or even the editor himself is unthinkable. The principle of open forum has always been stedfastly maintained in Methodism's independent weekly. We intend to continue following that historic policy.

The absolute pacifist takes high ground. He must therefore be extremely careful not to forsake his principle of non-violence by engaging in harsh criticism or untempered judgments.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

n the beginning was the Word . . .

The Christmas story is a story for New Year's Day. 'or it tells of the coming of a great new dawn, the dawn f a day of redemption for humanity from the power vhich is ever making it old, a day which is to deliver nankind from the drab frustrations of a world

"grown old and cold and weary."

The history of man has been the record of high hopes nding in dreary disillusionment, a weary succession of isappointments which have bred a despairing cynicism eeing in life only meaningless repetitions of a circular rocess. But the Christmas story tells of a God who ules the world by a great plan, for a reasoned purpose vhich, in spite of all appearances, is being steadily worked ut and is constantly giving meaning and value to the fe of men. In the beginning, guiding in the creative rocess was the Word, God's rational design, the expres- ion of His creative Will. The world moves on, not imlessly from one false start to another, but from one ictory of God's power and wisdom to another. The life f humanity is ever renewed as the Word works on, and vith each succeeding year the divine leadership brings orth new and unfading achievement.

Thus the idea of a New Year which brings new hap- iness is not just so much wishful thinking, born of the etermination of men to keep up their courage by a efusal to face the facts. True it is that many a new ra has ended in disappointment. Too often the replace- nent of a king who has become a lord of misrule by a etter, the overturn of a kingdom that has degenerated nto a tyranny for the sake of getting a better, have meant nly a new start for the old round of disillusionment. ut this Christmas message tells not of an era which is ased only on the dreams of men, which is dependent nly on their wisdom and their courage and their good- ess, which simply replaces one kingdom of men by nother. No, it tells of a new revelation of an eternal lan in which men have a part but which is ultimately ependent on the wisdom and goodness of God Himself, vhich therefore defies the forces of age and decay.

he Word was made flesh, and dwelt among us . . .

It tells it not by reminding us of an ancient doctrine ught by philosophers of many schools and by prophets many religions. In the beginning was the Word—yes, e Greek philosophers had taught that the world was e expression of a divine Wisdom, an eternal Thought hich pervaded all the universe. But the Christmas story lls us that now this eternal Purpose which ruled the orld was being made known in a new way, a way hich all men could understand. It was to be seen in s divine glory in a perfect human life—the Word was ade flesh.

When we talk about the Divine Reason, the Eternal Vord, the Infinite Purpose, as pervading the world and guiding its life, an atmosphere of fine-spun theory creeps into our discourse. But when that pervading power is expressed in Jesus of Nazareth, how simple and how real it becomes. As we stand in His presence and feel the power of His courage, the serene confidence of His faith, th sustaining comfort of His love, how impossible are cynicism and despair, how joyfully necessary is it to believe in a meaning and value in life, a meaning and a value not given by this world and far beyond this world's power to take away. Truly, in Him the Word is made flesh and becomes clearly audible to us, the Word of our God which stands forever.

It may be very good logic to say that life and history must have a meaning because they are part and parcel of the creative process which is permeated by reason and ruled by rational laws. But how tangled a web does our human life present, and how hard it is to find a meaning in it. Yet Jesus, the Word made flesh, lived in a world at least as dark as ours. In His ears rang all the harsh discords of its hate and greed. Into His life burst all the ruthless violence of its selfish and brutal conflicts, and in its cruel grasp He died. What could seem more futile than His brief career, ending, before it had well begun, in the sordid agony of a Roman execution? But who does not know better, who does not know that from the apparent frustrations of His life there speaks a Word which gives meaning to all life, no matter how tangled, a clue to all history, no matter how much sin and folly strive to destroy its order? The Word made flesh speaks with an authority which no logical theory, no reasoned idea can ever have.

And we beheld his glory . . .

No wonder the story that begins with Christmas is called the Good News. No wonder the book that contains it is called the New Testament. Think of the words that are used in this first chapter of St. John to express the change which the coming of Jesus meant to the world. One is life—"In him was life; and the life was the light of men." Life and light—what a wonderful combination, a life with meaning, "the true Light, which lighteth every man." Another word is power—and what power! "But as many as received him, to them gave he power to become the sons of God." There is glory, too, supreme glory, "the glory as of the only begotten of the Father." The world can never be gray again or dreary, now that the glory of the Word made flesh shines in it. Then there are the great words "grace" and "truth." Great though the majesty of the older order of the written Law, it is now forever transcended.

These were not new words when the evangelist used them. But never until they were made flesh and dwelt among us did their true meaning come to the sons of men. As it comes and we receive it, we are heirs of God in the ever New Covenant which the Word made flesh offers to all mankind.

A Bishop Looks at "Zions Herald"

SOME REMINISCENCES AND AN APPRAISAL

FRANCIS J. MCCONNELL

There seems to be a sort of lull just at the moment in the official journalistic activities of Methodism. The older type of organization is about to cease, and the newer has not yet published its first number. This may be as good a time as any to say a word of appreciation for Methodism's unofficial journal, ZIONS HERALD.

I have been a reader of the HERALD for over fifty years, and before I could read I used to hear my father talk of the editors who had made the paper what it was in the earlier days, especially of Gilbert Haven, editor from 1867 to 1872. I was especially interested in the jovial temper in which Haven used to clip from newspapers criticisms of his utterances in the HERALD in defense of the rights of the colored freedmen. He would gather up a handful of such clippings and wave them over his head exclaiming, "Feathers! Feathers!," indicating that his arrows had hit the mark he was aiming at.

Gilbert Haven set the pace for courageous policy which has been followed by the paper ever since. It required courage just after the war to stand for justice to the Negro. Apart from small groups here and there, the sentiment of New England in behalf of the Negro was nothing to boast of. The very thriftiness of the New Englander and the energy with which he has to work for his material income make him cautious about threats to established orders, and give vested financial interests unusual sacredness in his eyes. The upset to the economic situation brought about by the emancipation of the slaves had a direct bearing on New England's welfare, and the HERALD's extreme doctrine of racial equality made the Massachusetts atmosphere not quite as friendly to Gilbert Haven as it appears to those who do not realize how closely the material fortunes of New England and the cotton-producing states were linked together in slavery days. New England business men were viewing with considerable uneasiness the uncertain future, and, though Gilbert Haven was not thinking of cotton mills at all, it did not make New England especially happy to see so much in the HERALD about the new day which Emancipatior was to bring. The notion that the HERALD was uttering brave words just because it was in an atmosphere friendly to its sort of brave words is not quite the truth. Haven broke a path for the courageous editors who have followed him.

During the period of my own ministry I have seen the editorial policy of courageous independence carried out, especially during the editorship of the late Charles Parkhurst and that of the present incumbent. Much was made at times of the Parkhurst "recklessness," and of "his going too far," and so on and on. We Methodist brethren now and again assembled on Monday mornings in the old Book Rooms on Bromfield Street in Boston to discuss the latest blast from the HERALD office upstairs. Of course, Dr. Parkhurst got into lots of trouble, some of it very serious. He did three things well worth doing. He was unsparing in his treatment of blunders by ecclesiastical officials—as in the castigation of a board secretary who called on the people for large self-sacrifice while his own traveling at the expense of the church was luxurious, of the bishop who would not receive a church committee, of another bishop whose inability to come to decisions held a Annual Conference in session nearly three days beyon the accustomed period. I enjoyed this frank speaking abou bishops then—probably more than I should now.

A second service was that of defending Hinckley C Mitchell, of Boston University School of Theology, in hi teaching of the newer methods of Biblical study in th more critical years of the attacks on Mitchell; and th third and most important service was in opening his co umns for Borden P. Bowne's discussions of Christian expe rience when, at the outset of these discussions, just abou everything that Bowne said started an uproar.

The days through which the present editor of the HERALD has carried the paper have been more troubled tha those of any of his predecessors, for the questions on whic men divide into opposing groups today are more definitel social than those of any since the Haven days. Theolog cal and Biblical themes do not touch the property nerv except perhaps in fear that, because of this or that teach ing, this or that rich giver may be discouraged. A phantor Crœsus was always appearing in the rumors as so dis pleased with the Mitchell teaching in the late nineties tha he was about to divert to some other purpose a million dol lars which he had intended to give to Boston University If there ever was any such Crœsus he kept his gold in a po at the foot of the rainbow of somebody's wishful thinking

The perils which the HERALD has had to meet in recen years have not been those of phantoms by any mean The editor has had the surpassing advantage, in his dis cussions of social issues, of knowing what he has bee talking about. This requisite in social debate ought t appear obvious, but many writers seem somehow to mis it. Then there has been in the editorial chair an unusua combination of intention to be fair to those of an opposin side, and of passionate enthusiasm for human welfare i every realm where there are human beings. I say "huma beings" emphatically, for the HERALD has always judge missionary and all other forms of ecclesiastical benevolenc by their human effects.

When I speak of the HERALD as an independent Meth odist paper, I do not mean independent *of* Methodism i the sense of standing on the side-lines and telling wha ought to be done. The paper has always been in the mai course of Methodist events. Missionary board meeting bishops' meetings, special conventions of all sorts, review of the more important books, all come directly under th editor's eye. In its range of reference the HERALD is, Meth odistically speaking, thoroughly national.

The service to Methodism is, however, in the indepen dence of judgment upon the things that matter, in th freedom from personal considerations in editorial utte ance, in the willingness to discuss controversial theme

In my youth I often heard Methodist leaders say: "Le us avoid controversial themes in theological schools, i church papers, in pulpits, for there is enough to take a our time in concerns about which there is no controversy. The advice was not widely heeded—which was fortunat

Let me mention three illustrations of positions taken b the HERALD on "matters that mattered." First, the insistenc

upon larger freedom of action for growing Methodist churches in non-Christian lands. Second, the persistent thrusting into the attention of the church of the dangers involved to the colored Methodists in the Central Jurisdiction idea. The leaders of the former Church South are likely doing more than their Northern brethren to give our colored churches the largest possible chance, but the perils inherent in the Central Jurisdiction idea cannot be lost sight of except at spiritual peril.

Third, I crave space enough to mention just one of the HERALD's many outstanding services in behalf of all American society. I have in mind the editorials on the Sacco-Vanzetti case, which is no doubt fresh in the minds of my readers, and certainly fresh in the memory of laboring groups the world around. I have read through the eight massive volumes of the records of the trial, and if there was not reasonable doubt of the guilt of the two men, it would be hard to tell what reasonable doubt is. The HERALD took the ground that, apart from the question as to legal procedure, the men were being tried not so much for murder as for suspected social radicalism. I do not know anything in the history of the HERALD braver than the editorial stand on the Sacco-Vanzetti case, at a moment when Massachusetts' public sentiment was in boiling fury against alleged "reds."

All of which means that ZIONS HERALD still carries on and improves upon the record of over a hundred years. It is at once thoroughly representative of Methodism and at the same time a distinctive institution in itself. Of course its career would have been impossible if it had not been for that remarkable succession of laymen who have composed the Boston Wesleyan Association. It is not to be supposed that this association has always approved the policies of the paper, but it has never officially failed to stand by the editor. In former times I knew a member of the Wesleyan Association to tell an editor to resign because of displeasure over a published article, but the other members soon put the disgruntled brother in his place. They did not intend to have a noble tradition of over a century—a tradition of careful selection of the editor and permission to him to say what he would—spoiled by a single member's irritation. May that tradition never be broken!

Christianity in Europe

(Continued from page 4)

ing on more intensely than ever their study work, the main effort being to ascertain the responsibility of the church for the reconstruction of the world. Says Dr. Keller: "The church must be prepared *now* to rebuild the Christian world when peace comes." He emphasized that not only spiritual issues are involved, but also realism on economic questions. It is Dr. Keller's belief that the pleas of the "have-nots" must be heeded in the future peace, else unrest will result in more wars and political upheavals.

An interesting sidelight in connection with Christian activities in Europe, but which Dr. Keller did not discuss, is the decree from the Vatican, made public December 5, which condemned the practise of euthanasia ("mercy killing") as an instrument of race improvement. It is obvious that this is directed against Germany, for it is well established that the German Government is killing the aged, physically handicapped, and incurably insane on grounds of "improving the race." More practically, it means fewer mouths to feed in war time.

It was obvious throughout the interview that Dr. Keller was forced to speak with great restraint about Germany, which he has the privilege of visiting with amazing frequency. At the end of the interview, however, he did offer this statement:

"You may assure your readers that the Bible is not forbidden in Germany as it is in Russia, and also that preaching the gospel is not forbidden, *provided the preacher does not interfere with politics.* Most of the church work is quiet parish work, but most pastors have not forgotten the gospel and still preach it. Indeed, those clergymen who preach the gospel have full churches; those who preach something else talk to empty pews."

Five Unexpected Days in Japan

(Continued from page 5)

vent narrow extremists from eliminating foreign missionary residence and help. But their tasks are difficult and often dangerous to them personally.

Japanese Protestant bodies are combining. That is only the consummation of ideals long cherished by missionaries and Japanese Christians alike. It is also a streamlining of the church to fit into the totalitarian machine. Yet it is unfair to see the one without seeing the other.

Fortunately for me, I was in Tokyo when the Japan Methodist Church reorganized according to the new pattern. Also, during those days the major Protestant bodies (save Episcopalians) and many smaller ones appointed representatives with power to form a united Church of Japan, whether with some remaining autonomy for the former units or full organic union. To conform with the government pattern, the organization will be highly centralized, quite autocratic.

Yet the inner life of Japanese Christian communities will continue to grow. Japanese Christian leadership is strong, though under great stress, not the least part of which is misinterpretation and invalid criticism from Christians abroad. There is fine Christian heroism among Japanese Christians, though their methods of work and sacrifice are different.

We of the West should be very slow to wish martyrdom of Japanese Christians after Western patterns. They are suffering enough, and are prepared to suffer as keenly as Western Christians, though perhaps in different ways. I must not now mention the names of any of them lest that make it even harder for them.

We in other countries need faith in our Japanese fellow Christians in these trying times. Some day we shall see that our faith has not been misplaced.

A SONG OF SEASONS

ILGA ELAINE HERRICK

June 21

On a ferny, pine-sweet hillside,
Drenched with sunshine all day long,
Purple finches, wild with summer,
Warble forth a brook of song.

December 21

Perching in my leafless maple
High above the frost-bleached lawn,
One lone finch with cheerful chirpings
Hails the tardy winter dawn.

Anyone will join the chorus
When jubilation fills the air.
O my soul, can you keep singing
When the tree of life is bare?

PERSONS

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Bishop G. Bromley Oxnam announces the appointment of Rev. Clifford H. Osborne, since 1935 pastor of Congress Street Church, Portland, Maine, to Waterville, succeeding Rev. Harold C. Metzner; of Rev. William R. Wright, pastor of the Federated Church at Mount Vernon, Maine, to Thornton Heights, South Portland, succeeding the late Rev. A. F. Pedler; and of Rev. Willard J. Rand, Jr., to Congress Street, Portland, following Mr. Osborne. Mr. Rand is a member of the Maine Conference, but has been supplying at Peabody, Mass., while taking work at Boston University School of Theology. He will occupy his new pulpit January 26.

President Daniel L. Marsh of Boston University left the day after Christmas on a Western trip during which he will address alumni in six cities. The dates and places of these Boston University gatherings are as follows: January 6, Los Angeles, Cal.; January 15, San Francisco, Cal.; January 21, Portland, Ore.; January 22, Tacoma, Wash.; January 23, Seattle, Wash.; January 28, Minneapolis, Minn. While on the Pacific coast, Dr. Marsh will also attend a meeting of the Association of Colleges and Universities of the Pacific Southwest and address the Rotary clubs of Los Angeles and San Francisco, the Chamber of Commerce of Portland, and the student body at the College of Puget Sound in Tacoma. Mrs. Marsh is accompanying him on the trip.

The death of Simpson C. Lawton, a World War veteran, occurred unexpectedly, December 16, at the Veterans' Hospital, Batavia, N. Y. Mr. Lawton was the son of the late Rev. Guy Lawton, and is survived by his mother, Josie S. Lawton; his wife, Eunice Lawton, and his son, Guy Lawton. Funeral services were held from his late home in Medina, N. Y., December 19. Interment was in Hartland Central Cemetery.

Rev. Albert M. Witwer, Jr., a commissioned lieutenant in the United States Naval Reserves, has resigned as pastor of Bickley Memorial Methodist Church in Philadelphia, Pa., to become chaplain at the Naval Hospital in Philadelphia. Mr. Witwer is a graduate of the University of Pennsylvania, '25, and of Boston University School of Theology, '28, and received his master's degree in theology from the Lutheran Theological Seminary in Mt. Airy, Pa. His father, Rev. Albert M. Witwer, is pastor of Wharton Memorial Methodist Church, Philadelphia.

Rev. and Mrs. C. C. Whidden of the Maine Conference are guests of Mr. and Mrs. George R. Haskins, 40 Dudley Street, Reading. Mr. Whidden is doing some writing for early publication.

Oliver J. Krause, whose death occurred on December 22 at the Methodist Hospital in Brooklyn, N. Y., had been a lay missionary of the Methodist Church in China for many years. Born in Pennsylvania and educated at Wesleyan University, Mr. Krause was engaged in business in Salisbury, Md., when in 1903 he was appointed a missionary and assigned to service in China. First in Tientsin and then in Peking, he was business agent and treasurer of the Methodist Mission and of several of its institutions, including the Peking Theological Seminary, the Peking Academy, and the Methodist Hospital in Peking. He was also for some years the treasurer of the North China Conference. In addition, he engaged in lay evangelistic work in Peking and in the surrounding communities. Mr. Krause was considered a business and financial executive of unusual ability, and the successful carrying on of various North China mission enterprises during the years of depression in America has been credited largely to his counsel. Surviving him are his widow, who was Miss V. Evelyn Baugh, a missionary of the Woman's Foreign Missionary Society in China, and a son, William Owen Krause, who is in business in Shanghai. Funeral services were held on December 24, at Princess Anne, Md.

Murray S. Dickson of Austin, Tex., and Thomas L. Cromwell of Cleveland, Ohio, will attend as fraternal delegates, representing the young people of North American Methodism, the Latin-American Evangelical Youth Congress to be held in Lima, Peru, February 2-8. Their appointment was announced last week by Dr. Harvey Seifert, executive secretary of the National Council of Methodist Youth, with headquarters at 740 Rush Street, Chicago. Mr. Dickson is the associate director of the Wesley Foundation at the University of Texas. Mr. Cromwell is one of the youth members of the Methodist Board of Missions and Church Extension. Offerings taken at "Latin-America Night" programs and parties at Methodist young people's meetings all over the United States will meet the traveling expense of their Pan-American youth delegation.

Dr. E. Stanley Jones has been holding a series of meetings in the chapel of the Clifton Springs Sanitarium and Clinic, Clifton Springs, N. Y., during the holidays. A pastors' conference, a service for young people, and three mass meetings constituted the program, which was under the general direction of Stanley I. Stuber, chaplain-consultant. On December 30 and 31, some twenty doctors, psychiatrists, and chaplains from cities in the East met at the sanitarium to consider plans for making the institution a "demonstration center" for the unified services of religion and medicine.

Rev. Wesley Hodge, pastor at Wakefield, R. I., entered the New England Deaconess Hospital on Thursday of last week for observation and possibly an operation. His father, Rev. William Hodge, is preaching Sunday mornings for him.

Bishop and Mrs. John M. Springer are now making Elisabethville, principal industrial city in the Belgian Congo, their headquarters. "When we reached Elisabethville, we found that Dr. Booth had 'The Manse' ready for us to move right in," writes Bishop Springer. "The furniture that we had shipped had been on hand for some time, and we are gradually accumulating our belongings that have not been together for these many years. This is our first settling into a house in five years. It so happens that I built this house in 1917."

Rev. Thomas N. Kewley, a member of the Maine Conference, died on Friday of last week at the New England Deaconess Hospital. He was eighty years old and had been retired since 1924. His home was at 849 Main Street, Reading, Mass. The funeral service was set for Monday afternoon in the Old South Church, Methodist, in Reading, with the pastor, Rev. W. C. Arnold, in charge. Burial was to be at Phillips, Maine.

Rev. and Mrs. R. Emory Beetham of Melrose expect to leave for Florida on Monday of next week. They plan to spend one month at Jensen on the east coast, another month at Lake Alfred, and the third month at St. Petersburg.

Announcement has been made of the engagement of Wendell S. Moore, son of Mr. and Mrs. F. C. Moore of Watertown, to Miss Elizabeth Garrett, daughter of Mr. and Mrs. Lee C. Garrett of

edan, Kan. Mr. Moore is an alumnus f DePauw University, and has done raduate work at Boston University. He assistant to his father, who is treasurer f the Morgan Memorial in Boston. Miss Garrett was graduated from Baker University. At present she is vith the Department of City Work of he Board of Missions and Church Extension of The Methodist Church, vith offices in Philadelphia, Pa.

Professor Geoffrey W. Stafford of the Division of Christian History in Drew Theological Seminary recently gave the pening address at the 18th Pacific nstitute of World Affairs at Riverside, Cal. His subject was "Religion and War." Other speakers at the institute vere Dr. R. A. Millikan, Dr. Everett Dean Martin, and Dr. Monroe Deutsch. Professor Stafford addressed the Politi- al Science Symposium under the aus- bices of the Political Science Bureau of he University of Washington on the ubject "A Christian's Faith in a World nt War." He also spoke at the Univer- ity of Redlands on "Religion and the Totalitarian State," and preached at the University Temple in Seattle, Wash.

Mrs. George E. Heath, who teaches the Philathea Class at Wesley Method- ist Church, Worcester, is beginning a series of lessons based on the recent Missions Number of ZIONS HERALD. Here is a suggestion for other church- school teachers.

Rev. and Mrs. A. Kris Jensen, who are among the missionaries returning to this country from Korea, will be located for the present at 301 Market Street, New Cumberland, Pa.

Rev. and Mrs. Dillon Bronson have bought a home at 609 Lindaraxa Street, Alhambra, Cal., near First Methodist Church and the Thoburn Home for retired missionaries.

Chief Justice Charles Evans Hughes of the United States Supreme Court has received a citation from the National Conference of Christians and Jews for his contribution toward better human relations. Justice Hughes was one of the three Christian leaders to organize the National Conference in 1928.

Dr. Edward Laird Mills, editor of *The Christian Advocate,* Pacific Edition, since 1920, and Dr. Jacob S. Payton, for- merly editor of the National Methodist Press with headquarters in Washington, D. C., have been made assistant editors of the new *Christian Advocate,* of which Dr. Roy L. Smith is editor and Dr. T. Otto Nall associate and managing editor. They will all be located in Chicago. Dr. Robert N. Brooks con- tinues as editor of *The Christian Advo- cate,* Central Edition.

EVENTS

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More than $250,000 will eventually come to Drew Theological Seminary from the estate of Mrs. Ezra Squier Tipple, according to the estate tax appraisal filed in New York last week. Mrs. Tipple, whose late husband was associated with Drew as professor, president, and president emeritus for a total of thirty-one years, left the entire residue of her estate to the seminary.

The recital by Dorothy Maynor, soprano, on Wednesday evening, December 18, in Washington, D. C., was the first ever given by a Negro in the Coolidge Auditorium of the Library of Congress. It was the first of a series of four concerts arranged as a festival in commemoration of the seventy-fifth anniversary of the proclamation of the thirteenth amendment to the Constitu- tion, the amendment abolishing slavery in the United States.

A collection of twenty-two poems written by Dr. John B. Magee, president of Cornell College, Mount Vernon, Iowa, for use in his sermons and in religious journals has been published, under the title "A Path to You," as the fifteenth in a series of Cornell College Chapbooks designed, hand-set, and printed by the students, representing an experiment in the correlation of creative writing and printing craftsmanship. The collection was edited by Professor Clyde Tull, head of the Cornell English department.

Rev. Allen E. Claxton, recently ap- pointed pastor of the Broadway Temple Methodist Church, New York City, and Mrs. Claxton were welcomed to church and city at a formal reception Monday night, December 16. Official greetings were extended in addresses by Rev. John M. Pearson, superinten- dent of the New York District; Rev. Wesley Megaw, pastor of the Fort Washington Collegiate Church; and J. Conrad Scheider of the Washington Heights Chamber of Commerce. Among those present were representa- tives of many churches, denominational bodies, and educational institutions. Dr. D. Leigh Colvin, president of the Broadway Temple board of trustees, presided. At the close of the reception, Dr. Claxton spoke, accepting the chal- lenge of New York City and dedicat- ing himself to the work at Broadway Temple.

An extensive display of church arch- itecture will be exhibited at the Council of Cities, to be held in Union Methodist Church, St. Louis, Mo., January 28-30. The exhibit will be in charge of Elbert M. Conover, director of the Interdenom- inational Bureau of Architecture. He will be present for conferences with any interested in church building or improvement problems. An advance notice of a desired conference and a brief description of the local situation would be appreciated if sent to Mr. Conover at 297 Fourth Avenue, New York City.

With Our Writers

WINFRED ERNEST GARRISON, Chicago, Ill.; professor of church history, Disciples Divinity House and University of Chi- cago.

R. EMORY BEETHAM, Melrose; Methodist minister, member of the New England Conference.

GUY EMERY SHIPLER, JR., New York City; news editor of *The Churchman.*

RALPH A. WARD, writing from Shanghai, China; bishop in charge of the Chengtu Area of The Methodist Church.

FRANCIS J. MCCONNELL, New York City; resident bishop of the New York Area of The Methodist Church.

ILGA ELAINE HERRICK, Brockton; an occa- sional contributor to the HERALD, whose verse usually finds its inspiration in the world of nature.

HARRY WRIGHT MCPHERSON, Nashville, Tenn.; executive secretary of the Divi- sion of Educational Institutions, Board of Education of The Methodist Church.

This Must Stop!

An esteemed subscriber writes: "One of the radio newscasters today made the statement, in giving the news of the day, that the men in our army camps were given the choice of four kinds of meat for their Christmas dinner and a 'double portion of beer.'" The state- ment of the broadcaster is backed up by a picture in *The Providence Journal* of December 26, under which appears the following: "Uncle Sam was host to these soldier boys at Fort Myer, Va. . . . Menu had everything from soup to nuts— including beer." A strong protest against serving liquor to the men of the army, navy, and air force should go to Washington at once from every min- ister and member of the Christian church. Does liquor help to build the worth-while morale so sorely needed for the defense of America?

Everyday Living

FACES TO THE WALL

★

JOSEPH FORT NEWTON

Burton Holmes, in telling of his travels in Russia, relates an incident in the Tretyokov Art Gallery in Moscow. He asked the guide why the faces of the saints had been turned to the wall.

"You see," said the guide, in a whisper, "there is no need that they shrould know. Some day, when Russia is different and times are better, we shall turn their faces to the front again; but not today."

No doubt there was another reason—the Red state wanted those holy faces hidden to help its anti-God crusade; and the people, especially the older people, were happy to have it so too.

Both were satisfied, for different reasons, to have those shining faces hidden, being uncomfortable while they looked down upon scenes of horror in which the religion of Russia was outraged.

Has it not been so in our land too? Have there not been times when we would have felt better if the faces of Washington and Lincoln were turned to the wall; "there is no need that they should know"?

We feel ill at ease in our cheap politics, our selfish compromises, our unworthy aims, when those eyes are looking down upon us. They rebuke us with their steady gaze, and shame us with their faith.

Forever the great faces of the past—faces of saints, heroes, prophets—look down upon us with kindness and severity. Can we still bear their inspection when we undo the work they did for us?

Have there not been times also in our hearts, in our homes, when we wished that the faces of our parents, our teachers, might be turned to the wall? How stands the case, good reader, with each of us?

Is this the reason why, a few years ago, we tried to "debunk" the heroes of our nation, to bring them down to our low cynical level? They made us feel so little by their serene greatness and goodness.

"The saints shall rule the world," said St. Paul. If we are living in a bad day, the saints should know about it —not have their faces hidden—and maybe they can help us to keep faith with the best!

What's in the Movies

★

LILLIAN WHITE

"Hudson Bay"

"Hudson Bay" is a fairly interesting picture about the founding of the Hudson Bay fur trading company about 1667. According to this account, Pierre Esprit Radisson (played by Paul Muni) was the leading spirit back of this enterprise. He went to Hudson Bay for a load of furs, and upon his return to England got permission from the king to take a ship over for more furs. The point is made that England through an early explorer had a right to this land prior to the French claim. Also, much is made of the fact that Radisson insisted on fair treatment of the Indians who lived in this section, fair treatment being specifically a third of the profits. There is much praise of the glories of the beautiful country of Canada and the great people which Radisson sees with a prophetic eye. Paul Muni creates a pleasing character here, though he does too much talking for the screen.

"Comrade X"

"Comrade X" is a second "Ninotchka," though some will think Hedy Lamarr a poor substitute for Greta Garbo, and the humor is not so subtle. This is the fourth comedy, in the last year or so, making fun of Soviet Russia. The other two were "He Stayed for Breakfast" and "Public Deb No. 1." In this one the point is made that was in at least two of the others, that there is no place for beauty or frivolity in the Soviet régime. The marriage laws and practises come in for a great deal of razzing. (It is amusing for Hollywood to make fun of temporary marriages.) But the most condemnatory criticism is that the leaders are people with only selfish interests who take advantage of the naiveté and idealism of the people. This picture will call forth many a chuckle, especially from those who fear communism.

"The Philadelphia Story"

"The Philadelphia Story" starts out with an interesting set-up of characters well manned with stars and good performers such as Katharine Hepburn, Virginia Weidler, Roland Young, Jimmy Stewart, Cary Grant, and Ruth Hussey. You think it is going to be something, but it ends up with a great deal of talking back and forth, out of which nothing seems to emerge. You know from the first that Katharine Hepburn will go back to her first husband, whom she has divorced, because that's what always happens in the current Hollywood output. Similarly, you know that, however compromising the situation is made to look, Jimmy and Katharine will only take a midnight swim, so the suspense element is almost eliminated.

The morals of the picture are (besides the one that it is better to remarry the divorced spouse than to take a new one) that getting drunk helps improve your character and that we shouldn't be prejudiced against the rich, old families, for they are fine stuff. Incidentally, a good daughter can keep her father from philandering. I came out of the preview feeling I had had a mouthful of cotton candy, much froth which leaves only a very small taste of sweet; but others were commenting on what a good picture it was, so perhaps I just wasn't in the right mood.

"Chad Hanna"

"Chad Hanna" is a picture in colors of a small circus with its trials and adventures. There is nothing particularly memorable about it.

——Into the darkness the vessel plunges on. Heavy seas toss her; bitter wind snatches the smoke from her reeling funnel and drives the pellets of spray across her decks. She goes in peril of nature, and in peril of man. Ice, storm, submarine, and mine endanger her. Yet she goes on, steadfastly directed by men who quietly go about their business and will do it right. They may reach port, or they may perish in the deep; but their obligation to their profession lends them fortitude. The dignity of the human soul recognizes and demands loyalty to principles, devotion to duty, even though failure may result. This is one reason why lost causes have been so important. This is one reason why it is possible to say, and to mean, "Happy New Year!"—*The Friend.*

The Birth of an Idea

METHODIST REGIONAL EDUCATIONAL CONFERENCES

HARRY WRIGHT MCPHERSON

Neither the time, place, nor even the fact that an idea is born is of much significance when compared with the size and quality of the idea itself. It is interesting to note, however, that an idea of great value, and which, in the present setting of the new educational task of The Methodist Church, is of vital importance, came to light at an informal conference of college executives in Asheville, N. C., August 14, 1940.

At the above-named meeting, of which the late Dr. W. P. Few was chairman, the late Dr. W. M. Alexander stated rather fully a line of thought that led on to the decision to plan a series of regional educational conferences to be sponsored by the Division of Educational Institutions of the Board of Education of The Methodist Church.

Confronted as Methodism is with a tremendously enlarged educational responsibility, we are rapidly coming to the realization of the fact that efforts from the institutional angle have been marshaling only a rather small fraction of our total forces. The new Methodist educational machinery is adequate if we wisely man and use it. The proposed conferences are designed to bring together, not only representatives of our institutions of higher learning, but leaders generally in the total program of the church in the field of education.

Building on the records of the first discussion of the idea, and having the deliberate and more mature plans formulated by Dr. Alexander as our guide, we have proceeded to develop and bring the idea into tangible form. With the conviction that there should be, and could be to the advantage of all, a much more perfect integration of the institutional life, and a more complete cooperation of all of the forces of the denomination in its total educational program, we have set out to bring this about through the proposed conferences.

To state specifically the purposes of the conferences, we may well use Dr. Alexander's summary:

1. To redefine and revitalize the responsibility of the church in the field of higher education.
2. To clarify the functions of the Division of Educational Institutions and the relationship of the division to the two other divisions of the Board of Education and to the Annual Conference educational program.
3. To develop a statesmanlike, concerted, church-wide program through which the Division of Educational Institutions may best serve the church during the quadrennium.

To begin the crystallization of these aims, a Planning Committee composed of representative leaders in various fields of the church's educational program was selected. At the first meeting of this committee, October 28, an entire day was spent in discussing the various ramifications of the basic idea. No one wanted to be party to a plan that would climax and spend itself in "just another conference," so a careful consideration of aim, scope, and content of the suggested program was taken up. All agreed that we do not need more meetings, but there was equal unanimity in the conclusion that we could not afford to abandon the proposed undertaking. Therefore, the committee was enlarged, subcommittees were appointed, and next steps were outlined.

It was decided that, to realize the objectives contemplated, the following groups should be invited to participate:

1. All Methodist college presidents and heads of institutions.
2. All deans or other administrative officers from Methodist colleges.
3. All professors of religion from Methodist campuses.
4. The chairmen of Conference Boards of Education.
5. The executive secretaries of Conference Boards of Education.
6. All Wesley Foundation directors and other adult leaders in student work.
7. Deans of theological seminaries.
8. Deans of pastors' schools.
9. Chairmen of Conference Boards of Ministerial Training.
10. Bishops in their respective regions.
11. Pastors in college situations.
12. Editors of church papers—general organs, Conference organs, and church school periodicals.
13. Chairmen of college boards of trustees or their official substitutes.
14. A member or members of the staff of the Division of the Local Church.
15. Members of University Senate in each respective region.

The committee decided that four conferences would be better than a larger number; but that when accessibility and expense were considered, it would be best to have that number. The following regions, with tentative places and dates, were decided upon:

1. Southeastern (south of the Ohio and east of the Mississippi River)—Atlanta, Ga., March 18 and 19
2. Northeastern (north of the Ohio and east of the Mississippi River)—Cleveland, Ohio, March 11 and 12 or 20 and 21
3. Central (west of the Mississippi River and east of the Rocky Mountains)—Kansas City, Mo., March 25 and 26
4. Western (west of the Rocky Mountains)—place and date to be determined

Local Regional Committees have been appointed, and representatives of three of these committees have met. Those from the Southeastern and Central regions confirmed places and dates, as suggested above, and the first draft of their proposed programs. The other committees will meet in January to consider further plans.

It has been suggested that the conferences open in the morning of the first day and continue until noon of the second day. All local plans and arrangements will be in charge of the Regional Committees, and subcommittees that they may appoint. Institutions and organizations invited to participate will be asked to pay the expenses of their representatives.

The skeleton program outlined calls for such topics and presentations as the following: (1) keynote address, setting forth the educational responsibility of Methodism in the present world situation (followed by discussion); (2) "Functions and Relationships" (presentation and discussion); (3) value of accreditation; (4) financial support; (5) student work; (6) an educational advance; (7) closing inspirational address. All programs are to be planned to give ample time for general discussion.

It is thought these conferences will be of such significance that they will repay all for the investment of time and money necessary to attend. Such clarification of and orientation to the total educational program of the church at this time is most important. The question of policy regarding findings, preserving material, and future conferences will be considered by each group.

BOOKS JUST RECEIVED

★

JESUS CHRIST THE SAME. The Shaffer Lectures for 1940 in the Divinity School of Yale University. By James Moffatt, Hon. D.D. (St. Andrews, Oxford), D.Litt. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

WHY DO PEOPLE MOVE? A Plan Book for Junior High School Groups. By Thelma D. Diener. Friendship Press: New York. Price, 25 cents.

IF YOU WERE IN CHINA. A Plan Book for Junior High School Groups. By Eva Morris Hayes. Drawings by Emily Jean Baer. Friendship Press: New York. Price, 25 cents.

TALES FROM CHINA. Compiled by Eva Morris Hayes. Friendship Press: New York. Price, 50 cents.

TALES OF AMERICANS ON TREK. Compiled by Edith E. Lowry, Velma Shotwell, Helen White. Friendship Press: New York. Price, 50 cents.

CHRISTIANITY: An Inquiry into Its Nature and Truth. By Harris Franklin Rall. Charles Scribner's Sons: New York. Price, $2.50.

IS THE KINGDOM OF GOD REALISM? By E. Stanley Jones. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

A THEOLOGY FOR CHRISTIAN YOUTH. By Henry David Gray. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

FAITH IS THE ANSWER. By Smiley Blanton, M.D., and Norman Vincent Peale, D.D. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

THE VOICE OF BOOKS. By J. V. Moldenhawer. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.75.

HOW CAME THE BIBLE? By Edgar J. Goodspeed. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Seventy-Fifth Anniversary

The seventy-fifth anniversary of the Hudson Methodist Church was celebrated during the week of October 20-27. The anniversary program was opened by the pastor, Rev. Everett R. Barrows, at the morning service of worship. The theme of the sermon was "By This Sign Conquer." Special music was furnished by the choir.

On Tuesday afternoon the new Woman's Society of Christian Service served an Anniversary Tea. Following a musical program, Mrs. Donald Wright spoke to a large gathering of women. Guests for this program and tea were women from the other Protestant churches of the town.

A Youth Night program was conducted on Wednesday evening. Rev. Loren Crain of Oakdale was the speaker. This youth participation was the beginning of what will become a permanent set-up for the young people of the church, to be known as the Youth Council.

The anniversary banquet was held on Thursday evening, with a capacity attendance. Dr. Elmer A. Leslie gave an address on his world travels. Guests for the evening included Rev. John L. Cairns, superintendent of Worcester District; Miss Lavinia Cairns, and the ministers and their wives of the other local churches. Former ministers and members of their families present were Rev. and Mrs. J. Edwin Lacount, Rev. Arthur D. Stroud, Mrs. William M. Grandy and her daughter Eleanor. Walter Boyd read words of greeting from others who could not be present. Mrs. Eva Whitcomb read a history of the church, a copy of which will be put in the permanent records.

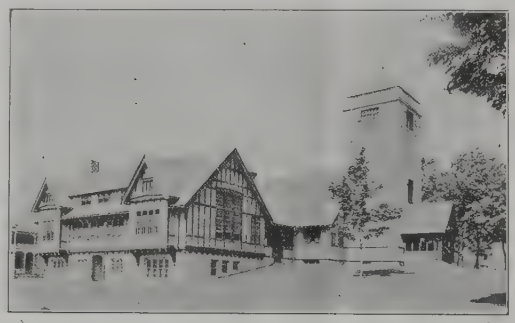
On Sunday morning the 27th, the district superintendent preached the anniversary sermon on the subject "Shall the Church March?" Rev. Alliston B. Gifford, through whose efforts the present church was built, was in attendance at this service, together with Mrs. Gifford. Mr. Gifford led in prayer and spoke briefly to the congregation.

During the period of seventy-five years, Hudson Methodism has grown in strength and influence. Today, the church is carrying on the traditions of its founders, and looks forward to a new era of Christian service.

Celebration at Flower Memorial

The Flower Memorial Church of West Agawam recently celebrated its fifteenth anniversary with a three-day week-end program.

On Friday, November 22, greetings were brought to the church by ministers of the four Protestant churches of Agawam Center and Feeding Hills. A program of entertainment followed which was arranged by Philip Neill. Karl Burnett was general chairman.



FIRST METHODIST CHURCH, HUDSON

The Woman's Society furnished refreshments.

On Saturday, a dinner was served by the Men's Club. Guests at the head table included Rev. Charles W. Jeffras, superintendent of Springfield District, and Mrs. Jeffras; former pastors and pastor friends and their guests. At 8 o'clock a concert was given by the Chapel Choir of Wesley Methodist Church, Worcester, under the direction of Donald C. Gilley, minister of music of that church.

On Sunday the Fifteenth Anniversary Worship Service was held at 9.30 A.M. with the minister, Rev. W. Lorimer Sargeant, preaching on the theme "A Wise Master Builder." At 5 P.M. the Anniversary Vesper Service was held with Dr. Jeffras delivering the anniversary address, "The Church Looks Forward." Special music was furnished by the senior girls' choir of Trinity Methodist Church, Springfield, directed by Dorothy Birchard Mulroney. At the Sunday services new Methodist Hymnals, presented by the Woman's Society of Christian Service, were used for the first time. At the Vesper Service the girls' vested choir in procession brought forward a 24-inch cross for the altar in the chancel. The presentation to the church was made by Thomas Neill, church school superintendent, on behalf of the church school. The minister accepted the cross on behalf of the church. The people then took part in the procession and brought forward their gifts, depositing them in a replica of Flower Memorial Church. The goal of $100 will be used to beautify the front of the sanctuary.

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Symphony Hall

Among the most notable streets in modern Boston is Massachusetts Avenue, which runs from Edward Everett Square to the Arlington Post Office. On or near this street are located a number of well-known buildings, among them Symphony Hall at the corner of Massachusetts and Huntington avenues. Here is the home of the Boston Symphony Orchestra, which for sixty years, under nine distinguished conductors, has been the delight of Boston music-lovers, and is today second to no other orchestra in the world.

Henry Lee Higginson regularly came to the old Boston Music Hall to hear the Harvard Musical Association concerts, the Musical Fund soirées, and the Germania Orchestra, and soon became enthusiastic for the establishment of a permanent orchestra in Boston. In 1881 he heard Georg Henschel of London conduct for the Harvard Musical concert and soon afterward engaged him as the first conductor of the embryonic Boston Symphony Orchestra. For thirty-six years Major Higginson kept the orchestra going, giving hundreds of thousands of dollars out of his own pocket to the project.

Out of the orchestra development has come in recent years a school for musicians, the Berkshire Music Center at Tanglewood, which, under the distinguished leadership of Dr. Serge Koussevitzky, the present conductor of the orchestra, is achieving wide-spread renown.

In many other places, the artists of the Boston Symphony Orchestra inspire love of music. For example, the total annual attendance at all concerts has rocketed from 83,000 the first season, in 1881, to 750,000 last year. Against the first season of 20 concerts, the Symphony now has an annual run of 62 symphony concerts and six youth concerts (the latter under Wheeler Beckett) in Boston's 40-year-old Symphony Hall; eight concerts at Harvard; 37 in New York, Brooklyn, Philadelphia, Cleveland, and other cities; 58 Pop concerts in Symphony Hall under Arthur Fiedler; 24 summer concerts on the Charles River Esplanade under Mr. Fiedler, and nine in the Berkshires.

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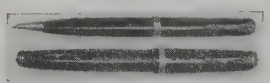
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The Year in Religion

(Continued from page 2)

and civilization cannot go forward without freedom of faith and the worship of God. At the meeting of the Foreign Missions Conference of North America in June, it was announced that the boards represented in it were sending out 300 new missionaries to fourteen countries this summer and autumn. Much of their work will be a direct service of relief to the victims of war. The Quakers, of course, are carrying on the ministry of mercy with which their name has become synonymous.

Christianity Abroad

Christianity abroad has passed through many trials and has undergone changes not without interest to Americans. In Japan, the National Christian Council (under native control, and against the protest of many missionaries) stresses "the harmony between Christianity and the national objectives"—that is, the "new order" of Japanese domination in eastern Asia and the war policy. Putting all small sects under the ban and requiring the larger ones to make changes of structure as the condition of continuing their legal existence were only preliminary to the formation of a strongly nationalistic "Genuine Japan Church" to unite them all —under pressure of Shinto officials. American Episcopal bishops in Japan had already been ousted.

In Germany, even the churches which struggled bravely for their liberties in time of peace seem to be loyally supporting their government in the war. Niemoeller, whose petition for release that he might go back into the navy was denied, is still in confinement. France is having a "return to religion" under the Vichy government, which has ended the 36-year-old rift between church and state with the repeal of discriminatory measures passed in 1904 to restrict the influence of the Roman Catholic Church on education, and the promulgation of a law providing for instruction in morality in the schools. In Spain, Protestantism has been virtually suppressed: Bibles sent for distribution by the British and Foreign Bible Society have been confiscated and destroyed; divorce and civil marriage have been abolished. Roumania, after pursuing a cat-and-mouse policy with sects other than the official Eastern Orthodox for the past two years, has lately suppressed some minority groups, including Baptists, Adventist and Jewish congregations.

European Jews, after a little more than a year of war, enjoy full freedom and equality only in Great Britain, Switzerland, Sweden, and Greece, though it is reported that the Danes are resisting anti-Semitic measures, and in the German-occupied Netherlands, on one Sunday in October, a protest against recent anti-Jewish decrees was read from every Protestant pulpit.

Not for many years have the problems of church and state, religious liberty, and the equal treatment of all faiths by the government presented so many difficulties both at home and abroad. A special conference on these themes, called by the Emergency Committee in Behalf of Religious Liberty, met in Washington, D. C., in June.

Jehovah's Witnesses

The refusal of Jehovah's Witnesses to salute the flag, on the ground that this is an act of idolatry, has led to the exclusion of their children from public schools in many places. The federal Supreme Court declared itself incompetent to give them relief against any measures which local authorities might adopt in the interest of school discipline and for the inculcation of patriotism even if these seemed to involve an infringement of religious liberty. Many communities seem to have regarded this decision as a license to employ mob violence against the Witnesses even when the flag salute was not an issue. Authentic reports of such violence in forty-three states have been collected.

The most vitriolic propaganda of the Witnesses has been directed against the Roman Catholic Church, but the most violent attacks upon them have occurred in communities where Catholic influence is too weak to be held responsible for them. The Witnesses' convention in Detroit, in August, brought together 15,000 of them, who flooded the city with leaflets but suffered no worse inconvenience than a few arrests and fines for distributing literature without a license.

The Taylor Appointment

The President's appointment of Mr. Myron C. Taylor, on Christmas Eve, 1939, to be his "personal representative with the rank of ambassador" to the Pope as head of the Roman Catholic Church stirred a storm of Protestant protest. Taylor's recall was urged by the first united Methodist General Conference, the Presbyterian General Assembly, the Northern and Southern Baptist Conventions, the Reformed Church of America, and many state and local conventions. Most Catholics and some Protestants defended the appointment either as not constituting the establishment of diplomatic relations between the United States Government and the head of a church, or as a good thing if it was.

The Federal Council of Churches viewed the appointment with alarm, asserted its opposition to diplomatic relations with the Vatican if, when, and as they might occur, and hoped it would not come to that. The controversy produced much heat but little bitterness. It lost its place in public interest with the return of Mr. Taylor to America on account of illness.

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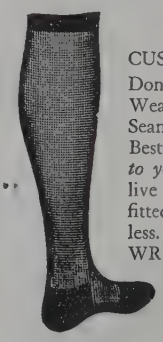
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uring or after school hours, have been car-ed out in many places without producing uch tension. Such systems have been put to operation this year in the grade schools f New York State and Tampa, Fla., the ittsburgh high schools, and the higher in-itutions of Oregon.

Church Unity Progresses

Church unity projects have made mea-urable progress. Several denominations, in-luding the Quakers, have declared their dherence to the World Council of Churches hich is still in process of formation. The merican sections of the continuation com-ittees of "Life and Work" and "Faith and rder" have continued their studies and nferences. Methodist unity, which became fact in 1939, became more fully operative 1940 with the first united General Con-rence at Atlantic City in April. A journal f united Methodism has been projected, to persede seven existing weeklies and to be dited by Dr. Roy L. Smith.

Presbyterian and Episcopalian national odies have approved the further discussion of the proposed concordat between the two, against substantial bodies of opposing opin-ion in both. The Episcopalians have voted to join the Federal Council of the Churches of Christ in America. Overtures between the Evangelical Alliance and the United Brethren have reached a point where their complete merger seems imminent. Union among the three large Lutheran bodies, though still only a project and a hope, took a step toward realization at the convention of the United Lutheran Church at Omaha in October.

Baptists (Northern) and Disciples of Christ enjoyed a love-feast at the national convention of the former. An unofficial written conference among Congregational-ists, Baptists, and Disciples has been carried on through the past year. The printed re-sults are now being considered by represen-tative groups in several cities. A new na-tional organization of secretaries and execu-tives of church federations and religious edu-cation councils was formed at Lake Geneva, Wis., in July.

Catholic Social Pronouncement

The most important pronouncement on social questions by the American Roman Catholic hierarchy since 1919 was issued early in 1940, by the Archbishops and Bish-ops of the Administrative Council of the National Catholic Welfare Conference. The statement discussed the whole range of social organization in the United States, calling for a social system half-way between the extremes of complete socialization and elimination of every kind of economic or-ganization, and maintaining that a right social order must be based on moral unity. Two months later, organization of the Catholic Conference of the South, which is pledged to apply the principles of social justice to the problems of that territory, was completed.

A resolution protesting any tendency to embroil the United States in the war was adopted by the Catholic Press Association at its annual convention in May. In September, Msgr. Michael J. Ready, in a statement that informed sources interpreted as the Amer-ican hierarchy's unofficial answer to reports that the Roman Catholic Church is pursu-ing a conciliatory policy toward the fascist powers, charged that Roberto Farinacci, Italian Minister of State, was engaging in a "campaign of vilification against the Holy See and the Pope," because of "the Christian compassion of Pius XII for the terrible suf-ferings and grievous trials of Jews through-out Europe."

The first national organization for Catho-lic youth was established late this year when the National Catholic Welfare Con-ference set up a Department of Youth to serve as a central agency for local groups which had worked on an autonomous basis.

The year 1940 saw the acceleration of previous trends in American Judaism. Vari-ous religious bodies adopted extensive edu-cational programs. This activity was accom-panied by an intensification of religious inter-ests among Jews. Observers noted a marked movement back toward traditions on the part of liberal Judaism. There was an in-creasing emphasis upon ceremonials.

Leading Jewish groups stressed the rela-tionship between religion and democracy,

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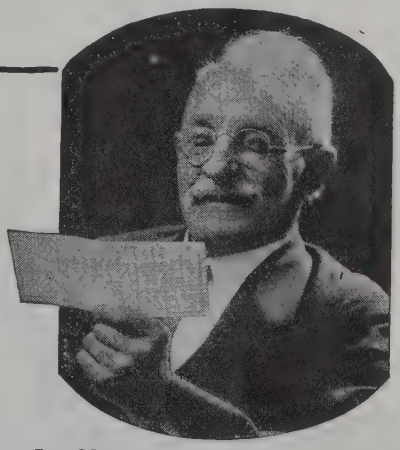

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and reaffirmed their loyalty to democratic ideals.

General religious statistics for the year are not yet available. The Catholic Directory reported in April a net loss of 3000 in "Catholic population" (infants included), as compared with the previous annual report. Revision of the lists in the Brooklyn diocese is said to account for the loss. United Lutherans reported a 2-per-cent gain.

Preparations for the National Christian Mission, which is to continue through March, 1941, under the direction of the evangelistic department of the Federal Council of Churches, have been in progress throughout the year. The Mission opened in Kansas City in September and will spend a week in each of twenty-two cities.

Interfaith Amity

Friendly and cooperative relations among the three major religious groups—Protestants, Catholics, and Jews—are one of the primary essentials of national unity, which is itself a prime essential to national strength.

Progress has been made during the year in the development of good relations among these groups. Such progress does not merely happen, for there are many forces working in the other direction. Among the agencies promoting that unity of spirit which is our national defense against those malign forces, whether without or within, which would "divide and conquer," the most influential has been the National Conference of Christians and Jews and its associated Round Tables in many cities. The activity of these has been redoubled to counteract the propagandists of hatred and division.

Those of diverse religious traditions are not asked to sacrifice their distinctive convictions, but, under the leadership of these and similar organizations, they are learning to understand each other better, to do more adequate justice to attitudes and convictions which they do not share, and to work together on matters of common concern to them as citizens.

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To the Men of Britain

WESLEY A. HALFYARD

Stand fast, ye men of British blood
Who fight for freedom, God, and home;
Hold fast amid the awful strain
When ye are called to stand alone.

Alone! Yet not alone are ye,
For millions pray in every land
That tyrants never shall defeat
The cause for which all free men stand.

As watchers on the Dover cliffs
Guard well the Channel waters deep,
With eager eyes turned to the skies
Where the "R. A. F." their vigil keep,

So may the God of Heaven watch
Above the land where free men reign,
And give them strength, yea, God's own strength,
'Til with His help they victory claim.

Anniversary Week

The first week in December was an outstanding time in the history of St. Paul's Methodist Church, Lynn, celebrating three anniversaries that fall within the space of a year of time: the 120th for the organized ladies' societies, the 125th for the church school, and the 130th for the church.

On December 1, Rev. George A. Butters, pastor of Calvary Methodist Church, Arlington, was the morning preacher, according to the Area-wide plan of exchange of pulpits. An offering was presented by the people for Methodist Overseas Relief. In the evening, the pastor of St. Paul's Church, Rev. Everett E. Jackman, preached on "Loyalty, a Necessity of Discipleship," thus opening a church loyalty week. Services were held on Tuesday, Wednesday, and Thursday, with the pastor as speaker.

On Friday evening, there was a fellowship supper with Rev. John L. Cairns, superintendent of Worcester District, and former pastor of St. Paul's Church, as the speaker. Letters of greetings were read from Rev. Frank G. Potter, Rev. Francis W. Brett, Rev. Walter Healy, and Rev. Donald H. Gerrish, all former pastors. The Epworth League presented an original radio revue.

On Sunday, December 8, the church school hour was given over to an historical pageant of the founding of St. Paul's church school in 1815 at the shoe cobbler's shop of Nathan Mudge. Lindsay Varnam, present superintendent, took the part of Mr. Mudge, and the pastor took the part of Solomon Sias, the pastor at that time. Eleven boys and three girls from the junior and intermediate departments represented the original class which met to study the Bible and the catechism. Miss Etta Mudge, great-granddaughter of the founder, was in the congregation. To St. Paul's belongs the honor of having the first Sunday school in the New England Conference.

The morning worship was dedicated to honoring the original ladies' society, which was known as the Wood End Female Benevolent Society. The pastor preached on "Handmaidens of the Lord." This society was the first woman's church society Lynn, being founded in 1820, and was o of the first in the Conference. Rev. L. W. Emig, superintendent of Lynn Distri preached in the evening. He took speci note of the fact that St. Paul's Chur was in its 130th year, and that during i history it had founded St. Luke's Church Lynn and the First Church in Winthro Two choirs, numbering 75 voices, sang und the leadership of Miss Esther Nazaria organist and director.

Christmas Party

An annual custom is that of inauguratir the Christmas season on the Worcester Di trict by a gathering of the district "family of the pastors and wives at the district par sonage for a Christmas program. This yea on December 9, nearly 100 persons enjoye the hospitality of the superintendent, Re John L. Cairns, and his sister, Miss Lavini Cairns.

The program opened with words of we come by the superintendent. Prayer wa offered by Rev. H. G. Buckingham. Bisho and Mrs. G. Bromley Oxnam were preser and each responded to an introduction. Th singing of carols was conducted by Re Mont M. Thornburg. Dr. Elmer A. Lesli spoke on "What Christmas Means to Me.

Then arrived Saint Nick, or "Old Nick, to bring his gifts and the Yule chee Luncheon followed, served by Miss Cairn with the assistance of a group of wome from Wesley Church, and the younger wive and husbands of the district.

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Dr. Beck in Clinic

A Mountain Service Station

High in the Andes at La Paz, the capital city of Bolivia, is the Clinica Americana (Pfeiffer Memorial Hospital), the only hospital fostered by the evangelical church in all of Bolivia. The new hospital building, completed in 1939, is a testimonial to 28 years of sacrifice and service given by Dr. and Mrs. Frank S. Beck, Methodist missionaries. They first went to Bolivia as teachers in the Methodist Mission School. In returning to the States for furlough, Dr. Beck started to work on his M. D. and having completed his work returned to Bolivia in 1928 to open the first evangelical medical service in La Paz. From a small clinic the work has grown to a 50-bed hospital with the best facilities for surgery and medical treatment in all Bolivia.

But its contribution to life in Bolivia is not exclusively medical, for from this hospital radiates a spirit of Christian love and fellowship which has its effect on all who enter its doors. Its ministry of healing contributes to both the physical and spiritual life of Bolivia.

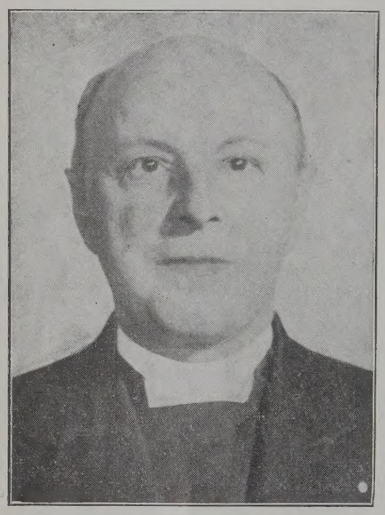
Its doors are open to all people, young and old, rich and poor, without distinction of race, color or creed—Christianity in action, with 24-hours-a-day service!

Clinica Americana, La Paz, Bolivia

Board of Foreign Missions of The Methodist Church, 150 Fifth Ave., New York, N. Y.

Greatly Loved Pastor

Rev. Arthur F. Pedler, who died suddenly at his home in South Portland, Maine, during the night of November 15, was born in Newport, Monmouthshire, Wales, November 15, 1888. He was converted under the well-known Welsh revivalist, Evan Roberts, and shortly after his conversion received a distinct call to the ministry. In 1912, Dr. James Wordsworth of the Canadian Methodist Church made an appeal in London, England, for young men to volunteer as missionaries to the settlers of the Northwestern Canadian prairies. Arthur Pedler offered his services, was accepted, and spent almost two years, 1912 to 1914, preaching the gospel in the Province of Saskatchewan. From 1914 to 1916 he studied at Wesley College, Winnipeg, and from there he enlisted in the Canadian Medical Corps. He was received into full membership in the Saskatchewan Methodist Conference in 1920 and served his Conference faithfully and well until 1927, when the severity of the Northwest climate forced him to seek a change. Bringing his family to Maine, he was sent as supply to Newfield. The following year, 1928, he was received into the Maine Conference and ordained elder by Bishop William F. Anderson.



THE LATE REV. ARTHUR F. PEDLER

Mr. Pedler served four charges in the Maine Conference—Newfield Federated, Intervale, Peak's Island, and Thornton Heights, his last appointment. In all these charges he was greatly loved. The radiance of his personality sent its light into the homes and lives of his parishioners. He was a faithful pastor and a very effective preacher, glorying in the gospel of redemptive love in Christ Jesus which he was privileged to preach, and into which he put his very best.

His immediate survivors are his wife, the former Ivy Quiggins of Winnipeg, whom he married in 1917, and a daughter, Lillian, who is now in her last year of training at the New England Hospital for Women and Children.

The funeral services were held in Thornton Heights Methodist Church, November 18, at 2.30 P.M. Rev. Walter H. Cass officiated, assisted by Rev. L. D. Porter, Rev. C. E. Brooks, Rev. George Holgate, Rev. C. H. Osborne, Rev. C. H. Davis, and Rev. A. A. Callaghan.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Church Register

HERALD CALENDAR

Universal Week of Prayer, January 5-12
Twelfth Council of Cities, St. Louis, Mo., January 28-30

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, January 6, 10.30 A.M., Wesleyan Hall, 581 Boylston Street, Boston. Devotions, Professor Charles M. McConnell of Boston University School of Theology. Speaker, Rabbi Israel Harburg of Lynn; subject, "The Decalogue of Moses." Members are urged to be on time.

S. MARION RILEY, JR., Sec.

NOTICE TO ALL TREASURERS—From January 15 on, the work of the Methodist Committee for Overseas Relief will be merged for a few months into the larger appeal of which it is to be a part—the United Appeal of the Bishops for $1,000,000 for war emergency and overseas relief. It is important, therefore, that all funds for the Relief Committee, now on hand in any church or Conference, be sent before January 15 to Morris W. Ehnes, treasurer, Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y.

NOTICE—The annual meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, January 7, in the ladies' parlor of Copley Methodist Church, corner of Exeter and Newbury streets, Boston. Devotional period at 2 P.M. Business session, election of officers, social hour. Pourers at social tea—Mrs. Thomas Archibald, vice-president of Malden District, and Mrs. Charles Wentworth, the delegate of Robinson Memorial Church, Malden.

MRS. HARRY FENNELL, Cor. Sec.

Birth

VAN DEMAN—In Portland, Maine, December 14, to Rev. and Mrs. H. Warder Van Deman of Friendship, Maine, a son, Arthur Wesley.

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nd climbing mountains into Tennessee,
hen three hundred miles and back again
hrough the unbroken wilderness of Kentucky,
astward to New York and all New England,
nd west again to Ohio.
He rode this circuit every year,
until his crossings of the Alleghenies numbered sixty—
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San Francisco, Dallas, New Orleans, Detroit,
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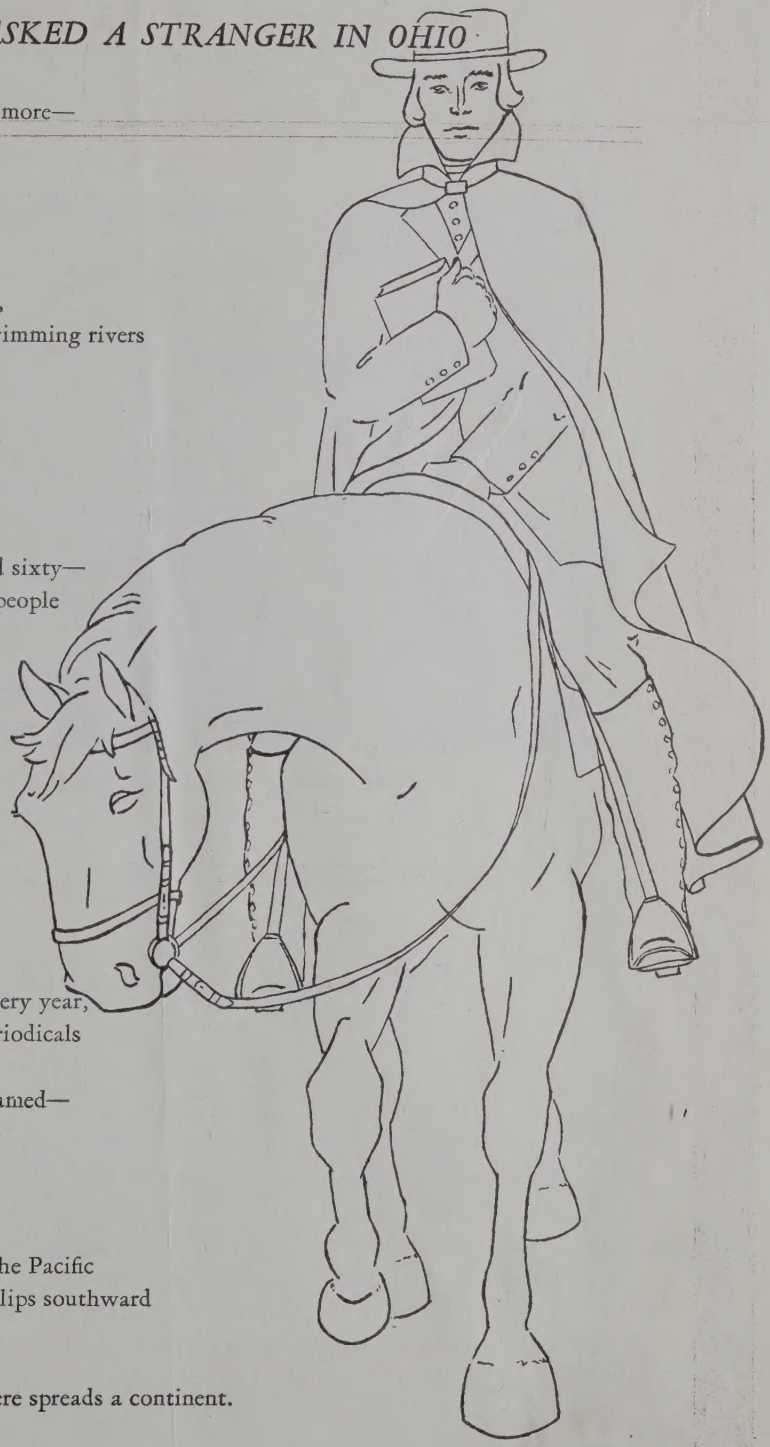

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